

Ashorte Re-

capitulacion or abrigement
of Erasmus Cacheridion, breifely com-
prehendinge the summe and con-
tentes therof. Very Profitable
ble and necessary to be
rede of all true
Christen men.

Drawne out by W. Louverdale
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Timo. ii.

Suffer afflictions, as good and fea-
thfull sowdypars of Jesu Christ .ii.

Job. vii.

Speng the lpfte of man, ys but
Abattell or wefare apou the erathe.



Ephes. vi.

Be stronge in the lorde, and in the
power of his myght. And put
on the armour of God, that ye
maye stande stedfaste, agaynst the
crafty assautes of the devyll. For ye
muste not wrestle against fleshe and
bloude: But against rule, against po-
wer, and worldy rulers of the darke-
nes of this world, against spretual wis-
kednes, for heauenly thynges.

ij. Cor. x

Let not youre weapons pertayning
to this battaylle, be carnal thynges,
but myghty in God, able to caste downe
stronge holdes, and auey throwe the
ymaginacion of man, and euery hiethyng
that exalteth yt selfe against the know-
lege of God, And bring into captiui-
te, al vnderstanding to the obedience
of Christ o'ur lorde and God.



The summe of the prologe.



he p̄eface, p̄ologhe
oz longe epistle, writ
ten to the right ver-
tuous and sage father
Paulus Volzius
(whom allmightie
god euen now this
last yeare hath deli-
uered out of this wretched world) de-
clareth enidētl̄y, that though some m̄
haue euen married them selues to the
vayne pastimes and pleasures of the
world. Yet god thorow aduersite (as
his accustomed maner is) nurtureth
and teacheth his owne, challeneth thē,
and calleth them to a Christē life: To
the furthuraunce wherof like as euery
one of us is bounde to bestowe all his
laboure and studie. So is not he to be
cast awape, that being weake and frai-
le, yet onelp despret̄h to be vertuous,
but also is feruent in lerning the wape
of godlines: Wherof they are the best
teachers, that auoydinge the tediousnes-
se of huge and great volumes, do in-
strucke men rather to loue godly, then
to waile their braynes in long and vayne
disputacions. For how few so euer
they be that geue them selues to scrole

god th
row ad
uersite
calleth
his ow-
ne chil-
dren to
re pen-
taunce.

The summe.

**Who is
worst
and best
learned.**

doctrine, yet the feare of god (the frute wherof is eternall saluacion) appereth vnto all mē. Neither doth anye man attayne so nigh vnto wisdom, as he that is in loue withall, and appeareth not so much lerned himselfe, as he is studious to allure all other (yea as well frend as foe, as well turke as Chriſten) to godlynesse, and is not himselfe overcome with euil, but rather overcometh euil with good. For as it is a Chriſten māns parte to saue and not to destroe, so hath the same right true and effectuous diuinite subdued more people in tymes past to the kyngdome of Chriſt, then any other artillery, weapon or ordinance of warre. Yea like as oure most cruell enemies maye be mollified and wonne with benefites and kyndnesse, when we seke nothing so much as thei health. Even so in sekynge their destruction, we maye sooner turne in to turkes oure selues, then that we shal cause them to become Chriſten men.

**The cor-
ruptnes
se of the
world.**

Now to confidre the corruption of this world, and how farre it is out of frame, the darcknesse, the trubulous ruffinge, the greate tyrannye, auarice and iniquite therof unpunished; how colde
men

of the prologhe.

me are in charite, and how greatly genē
to ambition and lucre: Who lamentin
ge the same, doth not se thousandes of
occasions for us all to take better hol
de of Chyistes doctryne, and to haue
recourse ther vnto? Specially conside
ring that the cruell Philistynes prenap
le so greatly, and ceasse not (even now
in oure tyme) to stoppe it vp, wzinging
and wresting it to their filthie purpo
ses; pea bzablinge and cypeng so sore
agaynst it, that for feare mē darre not
drinke the lpyng water therof, but
mūlt be fayne to take such corrupte lpy
cours, as come out oft heir all to trode
cisternes; euen earthy lpynges for hea
uenly, pelfare of mens inuencions in
steade of gods holy commandmētes.
Which trilles yet shal easely of them
selues dawaye, if the light of
faith be so kyndly in oure myndes,
that we lese not the rule and patron of
Chyistes loue and charite. And doubtles prestes,
it shal further the gospel most notably
if they that teach it, do excell in the
knowlege and life ther of; and if they
res establisshinghe no lawes for their
owne pleasure, delite more to refour
me their people with mercie, than with
cruel

oure phl
listynes

prestes.

pyquers

The summe

crueltie, rather to defende them, then to ppll or pol them. As for Pynces, they shulde withont doute vse lesse oppressing of their people, lesse warrpunge one against another, and lesse shedding of bloude, of bishoppes and prelates that be aboute them, were not readyer to flatter them, then they are sincerely to instructe them in Chyistles doctrine. Which as it manifestly rebuketh couetous pharises, pporrites and proude riche folkes: So doth it openly teach us to do good, and to be meke and gentle of mynde, euē to oure enemies.

The comen people,

Now though Pynces make many lawes wherof Chyist is not the authoure, yet as they are to be obeyed whan they commaunde that which is iust and right, so is it best to suffre them euen whan they be euell. As touching the comen people, though their estate be lowe, their vnderstanding stouffe and weak, and they of dewile bound to obey, yet for as much as they pertyene to the mystical body of Chyist, they must be nourished, for borne and cherished after a fatherly maner, vntil they were more strong in Chyist. For euery one is not like perfite in the kyngdome of god. There

of the prologe.

Therefore he that is called to more excellentie of giftes, ought (after the manner of the highest elementes) to drawe other vnto him, and to helpe that his inferiours maye be trāsfourmed into his nature: and not vnder the pretence and cloke of vertue to disagree from the language of Christ, who is the ouerl marke which every man ought to shote at, and in no wise to chaunge it, but to inforce himselfe to come as npe it as he can. Which as it is the higheest perfection allowed of god, so cōsisteth it not in the maner or kynde of lyvinge, not in garmentes, meates or drynkes, but in the affecte and mynde.

And like as there is no estate of lyvinge but there be some dangers wher into it maye fall, so ought no mā to be displeased, but rather to take it in right good worth, whan he is warned therof. Nether is he a condemner of other men, that faithfully sheweth Noting them their dewtie. And yet can ther no is fre thing be fre frō the cavillation of lew frō the de personnes: but what so ener is spo. cavillation, pea even to the praise of vertue tion of agaynst byce, that same is taken to the lewd worlde, and iudged of them to be of a persons
A.iiij wrong

The summe

wrong and synistral oppuion. Bea of
so corrupte and peruerse iudgmentes
are some, that thep counte it (even in
prestes) to be but a small vpre, which is
most abhominable; and also esteeme it
to be an hye vertue, which hath but one
ly the visure and appearaunce of godly
nes thinkiuge the selues better for the
ceremonies, rules and trifles of mens in
uencion, and yet haupnge no conscien
ce at all to flaundze other men. Nether
nede men to feare, that the reproving
of such abuses doth ether subuerte re
ligion or hyndze true obedience. For
whō soeuer the holy goost enspyreth,
is of his owne acorde without anpe ma
ner of compulciō readye to obepe, yea
euen those rulers that be sharpe and
roughe. Who yet neuertheles shulde
nomore abuse the obedience of their in
feriours, then anpe man shulde make
his libertie a cloake or couer to his ear
nal liuinge. Which though some do, yet
ought not other men therfore to be loc
ked as Jewes in the bondage of cere
monies. For the more a man is religi
gious and geue vnto true godlynesse,
the lesse he peldeth to the ceremonies,
of mens inuencion. Wherin yf no man
were

The ho
ly goost
is the an
thour of
obediēce

of the prologe.

were snared till he were of perfite experience, then like as the fower shulde be disceaned. Euen so doubtlesse (according to the desyre of all them that be good) the religion of the gospell shulde be so pleasaunt vnto euery man, that they shulde be hartely welcontent therewith without anye other.

And reason it is, that all thinges geue place to the glorie of Christ, wherewith Moyses reioyced, that his owne honoure was defaced and imynished: like as also the religions of men shulde be, if they that professe the gospell wold lyeue thereafter. For as they whom we now call religious, are nothin like them of the old tyme, but drownded in porritic and worldly busynesse, see nothinge better then other temporal men, save onely in appareance. Euen so shal the bowes of chastite, pouerte, and obedience be better kepte of him that obserueth the profession of holy baptisme, then they be of them.

The rest is then, that seying the confidence in oure selues is most dangerous, we nether disdain them that be feble, ner foolishly stode in oure owne conceite for no dyuersite of lpyunge

The summe

from other mē: But rather folowing
the counsaill of Christ, let vs euen fro
oure hertes confesse whan we haue do
ne oure best, that we are but vnprofi-
table seruauntes. And to the intent
that we mape be obedient vnto Christ
himselſe, let vs be ready not onely to
heare them that call vs vnto him, but
also to tollerate and suffre the euell;

Neuertheles in such sorte, that yf
they commaunde thinges
wicked and contrary to
the doctryne of Christ,
we rather obeie god,
then men.

Of the first Chapter.

The first Chapter.

How we must watch and loke
about e vs allwape, whyle
we be in this life.



So so will esca-
pe the danger of
spme, and prospero-
ously go forwarde
in the wape of god-
lynes, must allway
considre, that this
life of man is a per-

The ly
fe of mā
is but
a war
fayre.

petuall warfare, and must be circum-
specte, that the world with his delicia-
ous and flatering pleasuzes iugle not
his mynde from watchinge, oz make
him to carelesse, as though he had alre-
ady conquered his enemies: Who, con-
sideringe they be so many, as namely
the wicked and craftie deuils aboue
us, the world afore and behinde us, pea-
son the right hande and on the lefte, as-
well shakpng the wal of oure soules
with the gonnes of aduersite, as prouo-
kypng us vnto euell with his vaine pro-
mis: Not onely whyle the slipper ad-
craftie serpent layeth aboute, euē by
oure awne affections and sensualite to
entyce and drawe oure myndes vnto
mortal

Enemi-
es at hā
de

The summe

mortal and deedly pleasures, But also
whyle we oure selues beare a boute
with us the olde earthy Adā, oure ow
ne most perilous enemye: Consider
pynge & Iape, we haue so many deedly ene
mies, ought we not therfore still to be
weaponed and allwape to watche: Why
sleepe we then so fast, geuynge oure sel
ues to ydilnesse, to pleasure, to reuelyn
ge, as though we shulde rather lye in
banckettynge, then in warfare against
such enemies: Why will we rather ma
ke truce with vyce and synne, then with
god, whil whom the wicked can haue
no peace: namely they that not onely
take parte with synne, but vnkyndly
also and wickedly breake their appoynt
ment made with him: Haue we not in
holy baptisme professed and bounde
oure selues to fight faithfully euer vn
der the standart of Christ oure captai
ne, to whom we owe more then we ha
ue to paye: Do not the badges and sig
nes of baptisme in us testifie, that we
are sworne vnto him, neuer to forsake
him, wherof the name of Christ also
ought to put us in remembrance. Why
are we then such rennagates, that we
not onely take parte against him which
bestowed

we haue
promi
sed in
bapti
me, to
fight al
wape vn
der the
standart
of christ

of the prologe.

bestowed his owne life for us, but do
it also in a fithie quarel, to opteyne no
ne other rewarde then the very death
of oure soules? If in these mad warres
of men, the miserable souldpours do in
perde their spurs are pricked and ste-
red by vnto courage, thorow the gre-
atnesse of the pray, thorow the comfor-
te of the captayne, thorow the cruelinesse
of the enemies, thorow shame of co-
wardnesse, or despayre of praise. How
much more then shulde the hope of re-
warde kyndle us to haue lustie stomac-
hes: whan he that shal quyte oure pay-
ne yf we wyne the felde, beholdinge
us, doth not onely comforte us in oure
laboures and trauayles, whyle we are
yet fightinge, but also geueth us such
rewarde as excelleth all the senses and
wittes of man, euen blessed immortali-
te and heauē it self: The hope of which
rewarde shulde by reason enflame the
quycke courages of gentle stomaches,
seynge he that hath promised, can ne-
ther dye nor dilceane.

And consideringe he beholdeth us
that seyth al thynges, lyke as very sha-
me of cowardnesse at the leest waye
shulde moue us to be lustie in this bat-
tyle

The summe.

Tokē
that the
soule is
sicke.

tape: Euē so for as much as to be prap-
sed of him is verp felicitie, whp ioperde
we not oure lynes to haue this praple?
Sepnge now we are so circumspecte in
auopding, the daungers and death of the
body, whp perceane we not the death
of the soule whpch is much more cru-
ell: Now euen as the body is out of tē-
pre whā it will kepe no meate, so whā
the worde of god semeth bitter unto
us, pf oure mynde ryle against it, pf ou-
re memozy kepe it not, pf we thyn ke-
not vpon it, ner worke therafter: If ou-
re soule grudge, or be weake and faynt
to worke the dedes of mercie, to suffre
trouble or losse: If the eyes of oure
mynde be waxen so dymme, that they
se not the cleare light of the treuth: If
oure inward eares heare not the voyce
of god: Summa, pf we lacke al oure in-
warde feling and perceaupng of the
knowlege of god. It is an euident tokē
not onely that oure soule is acrased,
but also deed, because god which is
the lifetherof, is awaye ffor fe-
lyng is a token of life: and like as
the body is not aloue pf he fele not
the prickinge of a pynne.

Euē so whan we are wounded in
oure

of the pzologe:

oure soule and haue committed euell,
pfit grene us not, then is not oure
soule alpue, but deed: ffor the which
cause also Christ called the Pharises
painted sepulcres, namelp becau-
se they bare deed soules aboute with
them. Wherfore considering that the
bodies of good men are the temple
of the holy goost, and for asmuch
as (acording to the gospell) the mouth
speaketh out of the abundaunce of the
hert, No doute we wolde speake the ly-
uely wordes of god and worke his de-
des, pif he oure lyfe were present
within oure hertes.

Thus though we fight in straunge
and wonderfull ioperdies, with many
violent and subtyll aduersaries, yet ha-
ue we causes sufficient to be of good co-
forte ffor though oure enemies be gre-
uous: yet haue we present helpe at our
hande. Though they be many a-
gapast us, what matter is it tohan god
is on oure syde: If he scape us, who can
cast us downe: As for oure enemye, he
is no new soldyur, but one that was
ouercome many yeres ago, and ouer-
throwne by the might of Iesu christ: as
he shal now also be subdued in us by the
same

Causes
of con-
solatio.

The summe

same power, yf we as lpuely members
remanne in Christ oure heade. For
though we be not strong in oure owne
strength, yet in him we shall be able to
do all thynges. If the ende and victorie
of oure warre depended of fortune, the
might we doute therof; but it is certay
ne and sure, namely in the hādes of ou
re protectoure, whose benigneite neuer
fayleth man. Wherfore yf we be yu
ge thanckfull vnto him that for oure
saluacion first oppressed the tyrannye
of synne: If we be not carelesse ner neg
ligent, but with all diligence do oure
parte agayne, and be of good comforte:
If we flaye, fightinge on this man
ner do folowe his ensample, nether be
aringe us to bolde vpon the grace of
god, as they do that be carelesse: nether
casking awaie the confidence of myn
de, as do they that mistrust his mercie:
Then thorow his strength we shall be
sure in conclusion to wyne the felde.

how we
maye
wyne
the fel
de

The.ii. Chapter,

What weapons are to be used in
the warre of a Christen man.

Like as nothing pertepneth mo
re to the warre of a Christe mā,
then to knowe with what wea
pens

of the.ii. Chapter.

pens he must fight, and to haue the same alwaie readye at hande: Euen so (consideringe the aduersary is neuer poble) we ought not to ceasse from warre, but yf we wil fight against the multitude of vyces, we oughte alwaie to watche, to haue oure mynde armed, and to take the weapens of defence, but specially to prouide us of two, namely prayer and knowlege, which be the chiefe armour of a Christen man. Perfitte prayer lifteyth vp te mynde vnto god: knowlege armeth the mynde with halssome preceptes and honest oppinions. These two cleue so together, that the one can not lacke the other: For as the one maketh intercession, so the other teacheth how we ought to praye, namely in the name of Iesu, and what we ought to desire, euen that which is whollsome for oure soules health. Now though prayer be more excellent, because she thalketh familiarly with almightie god, yet is knowlege no lesse necessary: Which as it ought not to be vnparfitte, so ought not prayer to be fapnt, slacke, or without gupchness. Nether can we wel performe the great iourney that we haue to go, without the ayde and helpe of

The summe

The use
of
prayer

the doctrine
of
God.

these to weapens. The use of prayer is,
not to mōble & bable much, as they do
that are not rype in gods sprete. For so
be wordes spokē in knowle ge, are bet
ter, then ten thousand babled with the
mouth. Nether is it the nople of our, lip
pes, but the seruēt desyre of the mpy
de that god alloweth. Which seruēt
prayer with like studie or meditaciō of
the holi scripture, is able as, wel to put
abache the greate violēce of our ienemi
es, as to make easie any greuous aduer
site. If we with this heauēly Manna
āc foode of god be refreshed in the fur
theraunce, of oure iourney, it shal ma
ke us bolde and strōge, to buckle with
oure enemies. For the doctrine of
god as it onely is pure and undefyled
(contrary to the nature of mens doc
trines) Euen so, to them that spiritual
ly vnderstōding it, maye abyde the hea
rping therof, ther is nothing sweeter nor
more pleasaunt, and therfore the more
worthp to be searched and wel pōdred.
This is the ryuer of cōforte, the foun
tayne of ease, the wel that refreshed
the weerde, the water of Siloe, where
the blind recover their sight. To the
studie wherof pf we applie pure sel
ues

of the.ij. Chapter.

Wholly: that is, yf we exercise our
myndes continuallie in the lawe of god,
we shal be so armed, that we nede not
to feare anpe assaulte of our enemies.

Touchinge the heithan Poetes and
Philosophers, yf we taile of them mea-
surably, so that we waxe not olde ner
dye in them, they are not utterly to
be disallowed. Yea what soener they
teach welle, ought nomore to be despy-
sed, then was the counsaile of Jethro
whom Moses folowed. As for such as
wryte vnclenly, we ought either not to
touch the, or els not to loke to farre in
the. To beshorthe, al maner of lerninge
shulde be taileed in due season and mea-
sure, with good iudgmēt and discretiō,
vnder the correctiō of christes doctry-
ne: so that the wisdome of god be abo-
ue al other, oure best beloued, oure do-
ue, oure swete hert: Which maye not
be touched, but with cleane and washe
handes, namely with high purenesse of with re-
uerence vnto it, we shal se the pleasures, ought
delicates and deputies of oure blessed mē-
spouse, the precyous Jewels of riche sa-
lomō, even the secrete treasure of eter-
nal wisdome, Wherfore cōsidering the of

Liberal
sciences
are not
to be dis-
pyled.

The summe

Verite of god neither disceaueth ner is disceaued, we ought to geue more credēce ther vnto, thē to any thyng that we do bodely either se or heare.

Exposi-
tions of
scriptu-
re

As consernyng the interpreters of the holy scripture, we ought not to choose them that teach to brawle and contēde, but such as go farthest frō the lettre: whose godlynesse and holy lyfe is knowne, whose lernynge is more plentiful, and whose expōsiciō is most agreeable vnto gods worde. Now as we ought to growe vnto perfite and strenght in the knowlege therof, and not still to be children. Euen so yf we will haue it to be sauerp vnto us, and to nourishe us, we must not reed without vnderstunding (as clostres do) but breake the codde, and taist of the sweetness within: specially cōsideringe that as it is the sprete and not the flesh, that quykēth, so wil the father of heauē be worshipped in the sprete, and not in the barcke of the lettre. Wherefore though we shulde not despise the weak, yet ought we to make spede vnto more secrete misteries, and to steepe by our selues ther vnto by often prayer, till it please god thorow his sonne. Je-

lus

of the.ii. Chapter.

For Christ to open it, that yet is shut,
unto us.

Now the oure purpose, of we wan-
dryng thow out al doctrynes, ppe
and chole out the best, and by the exam-
ple of the bee, refuse the poyson, and suc-
ke out onely the whollome and swete
Juce, it shal arme oure myndes the bet-
ter to a vertuous conuerſacion. But
that deupne harnesse which with no
weapen can be perſed, is fetchd onely
out of the armor of ho's scripture,
wher with oure Dauid Christ Jesus
broke the forehead of oure aduersary.
Wherefore if we list to go unto the sto-
re house of gods scripture, we shal the-
re fynde the true armour of this war-
re, valeant in god not onely to de-
ſtroye fortresses and counsailes and eue-
ry hygh thing that exalteth it ſelfe
agaynst the doctryne of god, but also
to reſiſte in the dape of aduerſite, and to
quench al the whote and ſprie weapens
of oure cruell enemye. Such weapens
or armour of light (though we be the
refuſe and out calles of the worlde) hath
almightie god geuen us, to make us
ſtoute and luſtie in his warres. For in
his armor fynde we the harnesse of
W.iiij. Justice

In the
armour
of
gods
word
are the
belt we
apens

The summe

Justice and verite, the buckler of faith, the helmet of health, and the sworde of the spere which is the worde of god: Wherwith yf we be diligently covered and fenced, ther shal no tribulation, straitnesse, hunger, nakednesse, peril, persecution, &c. Separate us fro the love of god. Such armour, I saie, shall holy scripture inprynciple abundantly vnto us, yf we occupieng our tyme therein, do use the same wisely.

The .iii. Chapter.

Now that the first, point of wisdom is, a man to know himself. Of two maner of wisdomes, the true, and the apparent.

If we thus warre now, intendinge to obtayne the peace which Christ onely giveth, we must strongly fight agaynst our owne vices, with whom, god our onely peace and felicity, is at variance: Of the which felicity they are utterly devoid, peevish wretches, filthy and unhappie, that linge still in the night of ignorance and foolishnesse, are destitute of his wisdom: yf we be wyle, we shalbe conquerours of the enemye. Wherfore

of the.iii. Chapter.

ye like as worldly wisdom is foolish. worldly
nes before god, euen so yf we be wise wisdom
in him, it oughte not to discorage us, me.
whan the worlde iudgeth us to be foo-
les, to be disceaued, to dote, and to be
mad bedlems, because we intende to de-
parte toward Christ. Is not this a mi-
serable blindnesse, soze to be mourned,
whan in trifles and thynges of no bal-
me, yea vnto filthynesse and in euil one-
ly, we are cleare witted: and in thynges
concernyng saluacion and in goodnesse
not to haue much more vnderstandyng
thē brute bestes? How good a thing
is it to haue knowlege, to be willinge
to lerne, and to be abyedient vnto the
trueth? Contrary wise a very euil thing
is it to lacke knowlege: yea as he is
good for nothing which hath no wisdo-
me. So is it a worse thing to disdain
to lerne: But to withstande and repug-
ne the trueth is worst of al, and farthest with-
fro grace. Namely, whā we despise the stand
wisdom of god, and thinke scozne to be the
taught of it: for the which cause he trueth
himselſe shal utterly forsake thē, and re-
ioyse in their destruction. for to coun-
teit madnesse whan one lyueth godly,
is a very bestly and deuylishe wisdom,

The summe

after the which foloweth presumption, blindnesse of mynde, rage and tpraupe of affection, and finally the whole heape of all vices and libertie to do what one lysteth, pea custome of synne, dasyng of the wittes, bodely death, and afterward death everlastinge. Thus we se that the mother of extreme mischefe is worldy wisdom.

the frutes of gods wisdom.

But contrary wise of the wisdom of god come all good thinges, specially sobernesse, meaknesse, the secrete ioye of a cleare consciēce, which vanissheth not awaye, but groweth to eternall gladnesse and mirth. This wisdom must we requyre onely of god with fervent praier out of the vynes of holy scripture. The chiefe parte of it is to know oure selues, which we shall do the better, if we well considre, what we be inward and within our skynnes.

The.iiiij. Chapter.

Of the outward and inward man.

Almighty god made man at the first of dyuerse partes, coupled with blessed concord: But the serpent the enemy of peace, put them asunder agayne with unhappie discord, so to poyson the popson of discension betwene
ne

of the.iii. Chapter.

ne them that were honestly agreed. In
somuch that now neither the mynde can
rule the body without busynesse, neither
wil the body obey without grundginge.
For where as in man ther shulde
be such an ordze, that like as in a prospe-
rous commonalte, for auoydinge of de-
bate and strife, the wylest beare most
rule, and the subiectes obey their offi-
cers: This origenal decree of nature
and first example of honestie notwith-
stonding, the ordze in mā is so troubled,
that the subiectes wil not obey the
prynce: Yea the corrupte affections and
appetites of the flesche stryue to be mo-
ze master the reason it selfe. Which vn-
quiete affections who so overcometh,
the same lpueth a blessed life, mounting
vp to celestiall thinges: and as a kynge
endowed with wisdom, willing and
purposinge to do nothing amysse, no-
thinge against the iudgment of reason,
nothinge in ordinatly, nothing fro-
wardly, nothing corruptly.

Sensual
lite wil
not obe-
ye reason

The.v. Chapter.

Of the diuersite of affections.

The eternal lawe which god hath
created in in the right reason of
man, teacheth him to abhorre al

The summe

Some
man is
more
prone to
vertue
then
some

corrupte affections, and not to lyue af-
ter them, which thing even the heithē
philosophers do, also cōfesse. Now as
we are bound surely to know what mo-
rals we be most enclined vnto, so ought
we to understōd, that thou right reaso-
(which is the power of gods holy spie-
te) the most violent of thē maye either
be refrayned, or els turned in to vertue
Trueth, it is, that as some mā is more
prone vnto vertue thē some, either by re-
aso of the influēt of the celestial bodi-
es, or els of oure progenitours, or els
of the bringinge vp in yowth, or of the
complexiō of the body: Euen so some
bices folowe the countrees, some the cō-
plexiō of the body, some the age of mā,
some be appropriated vnto kynde. And
some tyme an euil disease of the mā is
recōpēced with another certayne cōtra-
ry good gifte or propertie. As for the
bices that are nighest vnto vertues, we
must amēde thē, and turne thē in to that
vertue which they most nighly resemble.
For let a man that is soone prouoked
vnto anger, refrayne his mynde, and he
shalbe nothing fapnt herted, but bolde
pea and fre of speach without dissimu-
laciō. The upgarde, by the exercepse of
reason

of the .iii. Chapter.

reason, shalbe thristie and a good husband: The flatterer, shal thorow moderation, be curteys and pleasant: The obdinate maye be constant: Solemnelles maye be turned to grauite: One ful of foolishe toys maye be come a good companion. But in any wise must we beware, that we put not the name of vertue to anye maner of vice, as to cal crueltye, iustice: enbie, zeale. The waye **The waye to felicitye,** to felicitye is first to know oure selues: Secōdly, to do al thinges after the iudgmēt of reaso, whose mouth must not be out of taill, but without corrupcion. Now as ther is no greather reward to the felicitye: even so that which vnto oure ouerl strength is hardest of al to do, is most easie yf we loke vnto god oure helper. Wherefore yf we groundyng oure selues vpon a sure purpose of a perfite life, do seruētli let vpon it go in help vnto it, no doute we shalbe able to bring it to pas: for to be willinge to be achyue mā is a greate parte of Christedome. And though the beginning of a thing be neuer so harde, yet the waye of vertue in proces doth waye easie: shal beelkes be more ready to be tamed, the more in our mindes: Sal we for the healt
of

A good
wil
doth
much

The summe

of our bodies be ruled by the counsaile
of a phisician beyng a man, and not
maister our awne affections at the com-
maundement of god him selfe, to haue
a quyet conscience al oure whole lifes
Shal we do more to saue oure bodies
from liknesse, then to deliuer both bo-
dy and soule from eternall death?

The .vi. Chapter.

Of the two partes of man,
proued by holy scripture.

what re-
ason is.

A Shame it is, that in this warre
men be so rude and vnercepced,
that they know not the diuersitie
betwene reason and affections. For that
the philosophers call reason, the same
doth S. Paul somtyme call the spirit, so-
mtyme the inward man, somtyme the la-
we of the mynde. That they call affec-
tion, calleth he somtyme the flesh, som-
tyme the body, somtyme the outward
man, the law of the members, and the
body of death. And thus oure warre
is peace, life and libertie of the soules
but death and bondage of the fleshe,
with al his lustes. Now where as Pla-
to put two soules in one man, S. Paul
in one mā maketh two men, so coupled
toghether, that nether without other cā
be

of the .vi. Chapter.

be either in heauē or hel. And againe so
separated, that the death of the one
must be the life of the other. This is Jacob
the olde debate betwene the two twyn
nes Jacob and Esau, which or euer they
come to light, wastle together within
their mothers wombe. Betwene these
two brethren is neuer iopned pacite
concorde. For Esau hateth Jacob, who
hauing Esau euer suspected, darre not
come within his daunger. Which thing anophe
shulde teach us to suspecte oure owne the ioun
sensual fleche, and alwaye to eschue the sail of
counsail therof. Yea mete is it and can the flesh
nerient, that the woman be obediēt to
the husbande, that Isaac be more set by
then Ismael, that grace increace, and i
ranpe of the flesh imynishe. For when
carnal affections ware olde, then sprin
geth vp to blessed tranquilitye of an in
nocent mynde, and sure quietnesse of
the sprete. Let not Ismael therfore the
childe of the flesh diseraue us with his
pastyme and pleasures, but let oure Is
ac alwaye suspecte him, and flee the oc
casions of synne. For ful wilde is the
flesh, so that the trouble therof is expe
dient, to the exerceple of vertue, to the
custodie of humilite, to nurture us, ad
to

flee the
accasions
of synne

The summe.

to teach us whā we are tēpted, first to
desire helpe of god: se cōdly, that if we
be his, no tentacion can be daungerous
vnto us: And finally against al vaine
glozie, agaynst so wilde and manyfolde
de affectiōs, to be ever stil, wast-
leng. For by such victorie we shal be su-
re of the blessinge of god: and opteyne
grace to be at another tyme much more
strengthened against oure enemye: ma-
kinge us to haue our hart not on both sydes, but
leene more to the parte of god, then to
oure owne carnall affectiōs: Which
if we māfully subdue vnto the end, we
shal be sure after these trubulous stor-
mes to haue true quietnesse, euen to se-
the lord, to taste and fele how sweete and
pleasaunt he is, and to opteyne eternal
consolacion in him.

The. vii. Chapter.

Of the thre partes of man.

The
flesh,

An, after the mynde of Origen
is made of thre partes. The
first parte is the flesh, whe-
rin the malicious serpent throu ori-
genall trespase, hath written the la-
we of synne, wherby we be prouoked
vnto fylthyngesse, and coupled vnto the
deuell

Of the. vii. Chapter:

Benell, p^r we be ouercome. The second parte is the sprete, wher in we represente the spmilitude of the nature of god, **The sprete** who after the eternall law of his owne mynde, hath grauen therein the lawe of honellie, wherby we be knett vnto god, and made one with him. **The** thirde parte is the soule, partaker of soule the sensible wittes and naturall motions, wo p^r she forsakynge the flesh, enue vnto the sprete, becometh **metual**. But p^r she foollowe the corrupte affections of the flesh, then iopueth she herselfe vnto an harlot, and is made, one body with her, that beynge an euell, strange, flatterynge, foolishhe and babling woman, breaketh her promes, and forsaketh the husband of her iouth. Wherfore p^r we enclpne vnto the sprete, it maketh us not onely blessed, religious, obedient, kynde and mercifull. But also teacheth us to desire celestiall and necessary, pure, parfite and godly thinges; to obeie God more then men: and though some affections be disguised with visers of vertue, yet not to be disceaued with them. P^r we enclpne to the flesh, it maketh us beestes, despylers of God, **disobe**

The summe.

The ru
le of tru
e godly-
nesse

disobedient, unkynde and cruel, pra^{is}ed
causeth us to desire delicate, pleasaunt
and filthie thinges. The rule of true
godlynesse therfore is to leene so nigh
vnto the sp^{irit}e, that for any good incli-
nacion or vertue we ascrib^e nothinge
to oure selues: that we do nothing for
our owne pleasure or aduantage: that
for obseruing of outward thinges we
iudge not oure selues better the other
men: that we regarde more our negh-
bours necessite, and be readier to helpe
them, then to kepe mens tradicions: that
our loue be chaste and spiritual, and that
nothing be so deare vnto us as Christ
himselfe.

The. viii. Chapter.

Certaine general rules of Christen
lyuinge.

Now to gupde and conuepe us
out of the blynde errours of
this world, vnto the pure and
cleare light of spiritual liuinge, we
must of vertue and godlynesse make
euen a craft and occupation: the rules
wherof if we do folow, and manfully
exercyse oure selues therein, the holy
goost shal bring oure purpose for-
ward, These preceptes shal do us
much

Of the. viii. Chapter.

much good agaynst blindnesse, against
the flesh, and against oure owne wea-
knesse, namely thre euil, that procea-
ding of origenal synne, remayne still
in us, to nurtoure us, and for the incre-
ase of vertue. For where as blindnesse
cancered with corrupte and euell brin-
ging bp, lewde company, froward af-
fectious, darknesse of vices and with
custome of synne, dymmeth the iudg-
ment of reason: so that in the election
of thinges we be disceaued, and in ste-
ad of the best, folowe the worst. The
first point is therfore, that we haue **Thre**
knowlege to discerne what is to be re- **necessary**
fused, or clene obbolished, and what pointes
is to be accepte. Secondly, where as
the flesh draweth us to inordinate af-
fectiō we must hate that which we know
to be euil, & loue that which is honeste,
wholsome and good. Thirdly where as
infirmite overcometh us is either with
tediousnesse or with tentacion, we must
be of good corage, and so contynue in
the thinges which we haue wel begon-
ne, that we saynt not: and that after we
haue set oure hand to the ploughe, we
loke not backward, til we haue optey-
ned the crowne promised.

C

The

The summe
The. ix. Chapter.

Against the euell of ignorance.

The first rule.

We
must iud
ge wel
of scrip
ture, not
douting
in the
promi
ses of
god,

The first rule must be, that we so
iudge both of Christ and of his
holp scripture, that we be sure,
how that it greatly persepnetht to oure
health, and that though al the world be
against it, yet nothing that we percea
ue with oure natural senses, is or can
be so true, as it that is red in the scrip
ture, enspired of god himselfe, brought
forth bp so manp prophetes, approued
with the bloude of so manp martirs,
with the consent of all good men so ma
ny hundreth peares, with the doctrine
and life of Christ himself, with so ma
ny miracles, &c. Which scripture is so
agreable to the equite of nature, ad eue
ry where so like it selfe, so rauiseth, mo
ueth, and alured the myndes of them
that take hede therunto, yea ad telleth
of so manp, great, wonderful and true
thinges, that yf we oft considze the sa
me, it shal ltere us bp vnto more fer
uentnesse both of faith, praier and ver
tue, beynge sure, that as the rewarde
of vice and of these momentany pleasu
res, is both vexaciō of mynde and eter
nal

mal

of the .x. Chapter.

shall punishment. So vnto good men
shalbe geue and hundred folde ioye of
a pure conscience, and finally ouerlas-
ting life.

he .x. chapter.

The seconde rule.

AS the first rule is thā, not to dou-
te in the promises of god. So is
the seconde rule, that we entre in
tho the waie of saluacion gladly, bold-
ly, and with a good corage: that we be
alwaie ready for Christes sake to lese
both lyfe and goodes: that we be not
negligent, but feaunt: that we suf-
fre not the affectiōs of our louers, the
pleasures of this world, the care of ou-
re housholde, the chaine of wordly bu-
synesse, to hold us back from the kyng-
dome of heauen. For we must for sa-
ke Egypte, that we turne not agayne
to the flesh pottes therof: So hault out
of Sodome, that we loke not back: So
flee out of Babylon and from the vy-
ces therof, that we do it spede ly wit-
hout prolonginge of the tyme: that we
trust no longer to our selues, but com-
mitte us wholli vnto the lord, that we
serue him altogether, and no other ma-
ster: that we halt not on both legges.

With a
good co-
rage
must we
entre
in to
the way
e of sal-
uacion

The summe

Two
wayes
onely

For the lord is so gelous ouer our
soules, that he wil haue al that he hath
redemed with his bloude, and can not
suffre the feleshipe of the deuell, whō
he ones overcame by his deathe. So be
there but two wayes onely, the one of
saluacion, the other of perdition. The
strapte waye is it that we must walke,
wherinto, though few do entre, yet
must we confidre that we are as much
bounde as other men, to leade a Chri-
sten lyfe, to take Christes crosse vpon
us, and to folowe him. For yf it belōg
vnto us to lyue with Christ, and to re-
se agayne to eternall lyfe, then belon-
geth it also vnto us to dye with him,
and to be crucified with him as tou-
ching the worlde, synne and carnal desu-
res. Which as it is an hard thing and
knowen vnto few, so is it the comen
and general profession of al Christen
men, sworne and promised in baptyme
the most holy and religious bowe of
ail. And though there be neuer so few
that perfyly folowe the head, yet must
we al enforce oure selues to come ther
to. For of al Christen men they are the
best, that with stedfast hert and purpo-
se are wil mynded so to be.

The

of the .xi. Chapter.

The .xi. Chapter.

The thirde rule.

The thirde rule is, that we utter we must
ly despise and count for a thing despise
of naught, wat soeuer wold fear what so
er us from the waie of vertue and of euer lea
Christ, Which as it is of al other lifes deth fro
the most commodious. So even at the the way
first ceaseth it to be sharpe, and in pro- e of
cess is made easier, pleasaunt, and delect Christ.
table, wherby we go with sure hope,
and that without labour, to eternal fe
licite: where as these mad men of the
world, with their owne extreme labou
re, purchase eternal death: now though
the waie of godlynesse were much mo
re laborious the waie of the world
yet the hope of rewarde and the cōfor
te of god swageth the tediousnesse
therof, and of bitter maketh it sweete.
But in the waie of the world, one care
and sorow springeth of an other without
any quietnesse. For nothing is filthier nothing
or more laborious, the, the bondage of worke,
Egypte nothing more greuous then the to be
the captiuite of Babylō, nothing more ser
intollerable the yoke of Pharaō and vnaunt
Nabugodonosor. But Christes ioke is vnto
pleasaunt, his burthen is light. Summa spene
there

The summe

What
they op
teyne
that con
uerie
vnto
god.

there lacketh no pleasure, where a quie
te consciēce is: No misery, where an
vnguiete consciēce crucifieth te mpyde
They that out of the vices of Babilou
are conuerted vnto the lord, haue, expe
riēce herof, and can tel us, that nothing
is more greuous, thē vice: nothing mo
re easie, more chereful, oz more cōforta
ble thē is vertue. Neuertheles though
boith the rewarde and laboures of ver
tue and vice where like, yet were is bit
ter to be vexed with Christ, then to
swymme, in pleature with the deuell:
which is so filthie, cruell and discentful a
matter, that euery man shulde flee out
of his serpyce, wherein is nothing but
greuous laboure in purchasyng, sorow
and thōght in lesyng, pea many thousand
ioperdies, miserable care, perpetuall
tourmēt, mischaunce labour spēt in bai
ne, much grefe of hert and mpyde. But
who so endeuoureth himselle with sure
purpose to cōe frō the vicious world to
a good cōuersaciō in Christ, opteyneth
that he seketh, chaungeth trifles with
thinges of more value, pea siluer for
gold, spnt for precious vōe, findeth bet
ter frēdes: for outward pleasures and
riches of the body, enioyeth such as he
wished better, purer & more certayne:

of the. xii. Chapter.

So that his losse shalbe tourned to ad-
uantage, aduersite to solace, rebuke
to praise, vexacion to comforte, bitter
thinges to swete, euell to good.

The. xii. Chapter

The fourth rule.

The fourth rule is, that we ha-
ue none other marke and ensam-
ple of lpying, saue onely Christ
who is nothing els saue charite, simpli-
cite, innocencie, paciēce, clēuesse, & what
soeuer he himselte taught: To whō we
directe oure iourney, yf we be so genē-
oneli vnto vertue, that we loue & desire
nothing but either Christ, or els for
Christ: hating, abhorringe, speng & a-
uopdinge nothing but onely sinne, or
els for sinnes sake. And thus yfoure
eye be pure, al oure bodi shalbe bryght
so that what soeuer honest or indifferēt
thing we take in hande, it shal turne to
oure welth. As for filthie thinges, ne-
ther aduantage ner punishmēt shulde
make us to cōmitte them. Meane thin-
ges verely and indifferēt ought no far-
ther to be desyre d, then they are profi-
table to a christē lining. As for an ensā-
ple. Learning or lerning must be loued
for chustes sake; so that whā we know

Christ o-
nely
must be
the mar-
ke and
ensāple
of our
lpying

The summe

Loue is
more ex
cellent
then
knowle
ge

him and the secretes of his scripture,
we loue him in such sorte, that openyng
him vnto other, we both take frute of
him our selues, and yf we haue know-
lege of other sciences, we vse them all
to his honour. For better it is to haue
lesse knowlege & more loue, then much
to know and not to loue. This euery
thing, so farre forth as it helpeth most
vnto vertue, ought chesely to be ap-
plied. But rather ought we to lack
them then that they shulde holde us
back from Christ: Vnto whom we
ought to haist so feruently, that we
shulde haue no leysure to care for other
things, whether they be geuen us or
taken awaye from us: but enen to vse
the worlde as yf we used it not. After
this rule yf we examen al oure studies
and actes, than like as haupng a craft
or occupacion we wil not labour to de-
fraude oure neighbours, but to fynde
oure houtholdes and to wyne the vnto
Christ. Euen so whan we fast, praye
or vse any such lyke, we shal not do it
for any carnall purpose, but proceade
on stil til we come vnto Christ, nether
gopng out of the waye, yer doyng or
suffring any thing, that shal not im-
paine

of the. iiii. Chapter.

Are vnto us some occasiō of godlinesse

The. iiii. Chapter.

The fifth rule.

The fifth rule is, that we counte it partite godlynesse, alwayne to applie our selues to ascēde frō thinges visible to thinges inuisible. Which yf we do not ; then are we no true honourers of god, but playne superstitious. And yet being straungers in this visible world, what soeuer offeth it selfe to oure sensible powers, we considering it, ought to applie the same either to the world angelical, or els to maners, euen vnto god, and to the inuisible porciō of oure selues. And thus the thing that we perceauē bi oure sensible wites, shalbe vnto us an occasiō of godlynesse: Yea by the light of this visible Sonne we shal lerne, that great is the pleasure of the inhabitantes of heauen, vpon whom the eternal light of god is euer shyninge. And like wise by the darck night, we shal thynke how horrible it is, a soule to be destitute of the light of god: and that yf the beautie of the body be pleasaunt, the beautie of the soule is much more honest. For the lesse felypng we haue in thyn-

We must ascēde from thinges visible. to thinges inuisible

The summe

the lesse
despise
we haue
in ex
thp thin
ges, the
more
pleasur
e haue
we in the
awenly.

allegori
es.

ges transitory and of the body, and the
lesse we are moued therewith, the more
sweetnesse we fynde in thinges perteyn
ing to the sprete, and the better are we
acquainted with thinges eternal: to the
loue wherof we ought to arise from
thinges tēporal, & in cōparisō of the o
ther euen to despise them, and more to
fear the disease, poyson and death of the
soule, thē of the body: See the wrathe
of god, more then any thonder or lichte
ning, The miserie therfore in al thin
ges ought to loke byō, aswel whā we
considre the outward creatures & wor
kes of god, as in the studie of his holy
scripture; the sprete wherof & not the
baren lettre must specially be searched
out, & the allegories handled, not dre
mpngly or vnfrutesully, nether with
subtyl disputacions) after the maner of
oure diuynes, that are to much addicte
to Aristotle) but wel fauouredly, after
the ensample of the olde doctours: for in
as much as it is the sprete that geueth li
fe & libertie: therfore in al maner lettres
& in al oure actes we must haue respec
te to the sprete & frutes therof & not to
the flesh & his frutes: wishing rather to
be pryncipally alowed in the sight of god,
the

of the. viii. Chapter.

thē opely in the sight of man: rather to
 worshippe god in sperte & verite, then o
 ther wise, rather to eate Chyistes flesh
 & drinke his bloude spiritualli, thē oneli
 with the mouth; rather to be quickened
 & to haue life in the sperte, thē hanging
 f. Jhons gospel oz an Agnus dei aboute
 oure neckes, to reiopse in any carnall
 thing, where the sperte is not presēt; ra
 ther to be one sperte with the sperte of
 chyst, to be one bodi with his, to be a
 quicke mēbre of his church thē without
 frute to sape oz heare many masses; ra
 ther to haue a cleane & saueri minde, ad
 to studie to walke with chyst in new li
 fe, thē to haue the bodi washed, touched
 with salt, anointed, oz sprecled with ho
 ly water; rather to represent & folow the
 vertuous & blessed doctrine of sapntes,
 pe a to counterfaite chyst in thē, thē to
 reiopse in touching their relikes, to ho
 noure their bones, oz to be buried in a
 gray fretes cote rather to expresse the
 spuelp and verp ymage of Chyst set
 forth in his owne doctryne, ad liuinge,
 thē to crape to te crosse, oz to haue at ho
 me a pece of the wod that it was ma
 de of: rather to ascēde to more parfite
 se of the sperte, to grow in parfite love
 and

In sperte & verite wil god be worshipped.

We must folow chyst in his saintes.

The summe

and charite, and to offre a contrite and humble hert vnto god, then to haue confidence in carnal thinges, or superstitious ceremonies, traditions and inuentions of men: rather to do the thinge that the eyes of god requyre, thē to please the eyes of men: rather to procure the puretuesse, and innocencie of the mynde, and to seke the nourishmēt the rof by the true hearing, sepyge and feeling of the word of god in the soule, thē by the outward senses of the body: rather with inward medicynes to heale the hurt es of the soule, and by the winges of loue to flie by to the spere, then creppng on the ground with vncleane beestes, to be stil vnlearned in the mysteries of Christ, or to be destitute of the sweete lycoure that commeth of him.

The. xlii. Chapter.

The. vi. rule.

We must barp from the common people.

The sixte rule is, that variengas much as is possible both from the dedes and oppinions of the comen sorte of men, we sette the ensample of godlpnesse at none, saue onely at Christ himself, the onely true patron and fourme of lpyunge, the onely true pathe and right hie waye. For loke as
are

Of the. xliiij. Chapter.

are the opinions wher with oure mpu
des be instructed, such are also oure ma
ners and conuersacion. And therfore
Christen men in bringing vp their chil
dren, shulde chesely care, that euen frō
the cradle they be Christenly persua
ded, and not lerne to spunge filthie or wā
ton songes, to waule or wrpunge their
handes for the losse of worldly goodes,
to recōpence euell for euell. For to we
is not readier to rathe fyre, then man
is disposed vnto vice: which chesely pro
ceadeth of euell opinious, whan in stea
de of a swete thing, we embrace it that
is sower, and whan for it that might
do us good, we folow our oune dama
ge and losse. Wherfore considering that
the comen sorte of people and their ma
ners now adaies be must corrupte, and
seping ther is no worse au'hour of sp
uinge thē they be: for asmuch I saie, as
the flocke of good men is but smal, pea
vice more regarded then vertue. No es
tate, no oppuion, no name or parson
of mā shulde moue us to tread oure p
che from Christes truethe, or from the
spfe of vertue: Wherof nou adaies mē
are more ashamed, then were the Hei
then in tymes past: Pea to be a right

Christen

nothing
shulde
make
us to go
frō the
truethe

The summe.

true nobilitie
true riches.
true pleasure
true strength

true praise

true wisdom

Christe mā, is accōpted euery where a
verp vyle thing: so hapne is the world
and in so great reputacion haue thei it
to be borne of noble bloud, to be riche,
to haue their pleasures, to be strōg and
baleant, to be praised of the world, to
be accōpted worldly wple: whā in veri
dede the chefest nobilite of al is to be
the child of god, the chefest riches is to
posseſſe him in whō are al thinges: the
chefest pleasure of al is so to delite in
Christ, that we be moued with the loue
of none other lust: the chefest strength
is, whā a mā hath so ouercome himself,
that he cā finde in his hert to deipise al
iniuries, to recōpēc e good for euel, to
pzaie for thē that curse him. The chefest
pzaie of al is, for godlynes sake to be
mocked & laughed at of euel men, & to
be approued of Christ: the chefest wis
dome of al is, to be circumspecte in pro
uidyng for the life to come. Summa,
we must not cōforme our selues to this
world, but so alter oure myndes, that
we herken and approue, not what is
the wil of mē, but what is the good,
welpleasinge, and parfite wil of god.
ffor pf we moue not the eyes of
oure hert from Christ, but folo we
his

of the .xv. Chapter.

his herite, we shal not go out of the wa-
pe. If we walke after his light, so chat
it shpne vnto us, we shal uether stum-
ble in darknesse, ner fal in to the blp-
e errours, opinions oz' sectes of the
w^old.

The .xv. Chapter.

Opinions mete for a Christē mā. we are
This excellent lernyng then of not boze
Christ must be stablished in us, ne for
that we thinke us not to be boz our
ne vnto oure selues, but to the honour selues
of god and welth of al men. So that
louyng him agayne which bestowed
himselſe on us all toghether for oure
redemption, we also for his sake
loue other men, and abhorre their
vices: hauing not onely respecte to the
ir nede, and what we are able to do for
thē, but also remēbringe the manifolde
causes that by reason shulde moue us
to loue them, to tendze them, to be at o-
ne with thē, and not to accompte them
as straungers, oz to hate thē for any al-
teraciō of vesture oz of any such trifle
pea in no wise to despise them, but es-
tempyng their hurt our atoue, to consi-
dze, that what soeuer we haue receaued

The summe.

It is geuen us to bestowe vpon the, and to increace in edifieng of them in charite. This lerninge wil induce men to desyre no vengeance, but to be the sones of their father in heauen, to overcome euell with good, to suffre hurt rather then to do it: to forgiue other mens offences: to be gentle in maners: If they be conuynge, to forbear and amende the ignorance of the vnlearned: If they be riche, to be circumspecte in distributinge the goodes that god hath geuen the: In pouer to be as wel content as other men: In office to be more carefull and diligent in consydering their charges: In notyng the maners of euery person, yet not to despise the profession of vertue: In labouring for a conuenient office or in executing of the same, to do it alwaye for the profit of the comen and not for their awne singular welth: being ready, euen with the losse of their awne life and goodes, to defende that which is right: being lothe to haue preeminence, which if it chaunce vnto the same men, yet to thinke that they also haue a lord and master in heauen, euen Jesus Christ, and that no man is bounde to follow his doctryne more straitly then they that

Of the. xv. Chapter.

that he will of no man aske more strait
te accomptes then of them, that they
leine not to their awne willes, that
they flater not thē selues in euell; that
their maners besuch as deserue riches,
honoure, reuerence, dignite, fauoure,
and auctorite: that they them selues be
not gilty in the offences which they do
pnnishe in other: that they despise no
man in comparison of thē selues: that
in bearinge rule, they mnde not so
much to excelle as to profite all men:
that they turne not to their awne pro-
fit the thinges which are comen, but be-
stowe that they haue pea and themsel-
ues also hpon the comen welth: that in
their titles of honoure they refarre all
such thinges vnto god: that in mni-
string their office, they fetch not en-
sample of their predecessours, or of fla-
terers, but onely of Christ: that they
be ready rather to lese their domyniōs
then Christ, who hath a farre better
thing to geue them. For nothing is so
comly, so excellent, so glorious, to kny-
ges, prynces and rulers, as in spmilitu-
de to drauwe vnghe vnto the highest,
greatest and best knyght, euen Iesu: Na-
mely, in steade of violence to receyue
D charite,

The summe

We
maye
not clo-
ke our
awone
vices
wi h
other
mens
falles.

charite, and to be impuistred vnto all mē.
In conclusion, we must so cleue vnto
the lerning of Christ, and be so circum-
specte ther in, that we cloke not oure
awone vices with other mens failes.
For though holp men haue somtyme
done any thing not to be folowed (as
Dauid, whā he committed aduoutrie
and murther: Salomon, whan he had
so many quenes and concubynes: Noe,
whan he was droncken: Loth, whan he
lape with his awone daughters: Mary
Magdalene, whan she spurne so sore:
Peter, whan he denyed the lorde:
Paul, whan he persecuted the church
of god.) Yet ought we to do nothing
that varieth from Christ: but as we ha-
ue bene like other men in spaine, so shul-
de we be companpons and parteners
also with them that repent and turne
vnto god. And as for other mens de-
des, we ought not churchishly so much
to barch agaynst them, neither with cru-
elnesse to feare them, as with softnesse
and lapre meanes to amend them and
allure them vnto Christ.

The. xvi. Chapter.

The. vii. rule.

The

of the. xviij. Chapter

The seventh rule is, that studiēg we must diligently to draw on still as we can to the beholding of heauēly thinges, we turne oure myndes so feruently ther vnto, that the very loue of Christ cause us to hate all transitory and filthie thinges: which shal waxe the more vple vnto us, the more we let by thinges inuisible. Therefore ought we so to prece vnto the best, that though we be not so parfite in all thinges as we shulde, oure mynde yet be not despyled with greuous offences, but more recreuable of the benefites of god. And though we can not do so well as holy and blessed men haue done before us, yet let us committe no worse thinges then the heithen: Who though they had no parfite knowlege of god, yet was honestie dearer vnto them, then either fame, goodes, life, or any thing els in the world. And doubtlesse it shal notably withdraw us from synne, if we pondre well in our myndes the incommodities ther of, as in fame, pouertie, losse of goodes, wasting of tyme, the hate of good men, greife of mynde, miserable vnguietnes of conscience, with thousandes more.

The summe

such like inconueniences. Wherefore better it is that oure youth beleue this to be the proper tie of ypnne, the with wo- full experience to lerne it in them sel- ues. And though we can not atteyne to the most excellent vertue, yet shal it profit much, yf we beynge but in cpyle or morall vertues, ronne not headlonge in to all kynde of vyces. Notwith- standing for asmuch as that is not the resting place and quyet haue of felici- te, but a shorter iourney ther vnto, we must pray still vnto god, that he will vouchsafe to plucke us vp to better thinges.

The. xliij. Chapter.

The. viij. rule.

We ma-
pe not
despayr
in god.

Tentaci-
on is a
signe
that god
loueth

The right rule, that whan the
storme of tentacion rpsleth a-
gainst us, we be not discōtent
with oure selues, as though god cared
not for us or fauoured us not: but ra-
ther geue him thanks, because he in-
structeth us as his owne heyres, cha-
reneth us as his owne most singularly
beloued childrē, and proueth us as his
owne assured frendes: which is a token
that he loueth us, as he dyd the Apost-
le Paul, blessed Job, & other holy sain-
tes;

of the. xviij. Chapter.

tes: Who being both great and many
haue suffered troubles as wel as we: why
shulde we then be discouraged or fall in
dispaire, and not rather do oure best to
ouercome as they dyd: considering we
haue a faithful god, that wil not forsake
us, nor suffre us to be tēpted aboue our
strength, but make us able to endure.

The. xvij. Chapter

The. ix. rule

The nppeth rule is, that our min
de be alway watching and cir- We must e-
cumspete against the soden as- uer ke
saule of our enemy: that his tentaciō, pe wat-
suggestion and first mocion into spn- che,
ne, maye be holden downe at the begin-
nyng, whyle it is freshe, and be put bac-
ke to his cōfusiō. For more easeli or mo-
ze surely is he neuer overcome, then bi
that meanes.

The. xix. Chapter

The. x. rule.

The tenth rule is, that what soe- remedio
uer the enemy tēpteth us, we es a-
straight waie either hate, ab- gainst
horre, and despe him, or els pray fervēt tētacion
ly, or get us to some holy occupaciō, set-
tinge oure whole mynches ther vpon: or

The summe

els to answer the tempter with wordes of holy scripture: Wherof to haue some certayne sentences ready against those inconueniences that we are most enclpned vnto, is very profitable in all tentacions.

The. xx. Chapter.

The. xi. rule.

we must
nether
be fapnt
harted
nerts
presum-
ptuous.

The. xi. rule is, that in tentacion we nether geue op oure holde, nether whan we are comforted, waxe wanton, or stand in oure oune conceytes; but whā our enemye stereth us vnto filthie thinges, to beholde, not our awne feblenesse, but to remembre that we maie do al thinges in christ, who bideth us be of good chere, for he hath ouercome the worlde. Againe, whā we haue ouercome oure enemye, or done some good worke, we must beware that we ascribe nothing therof to oure awne merites, but thanke onely the fre beneuolence of god, of whom we receaue all thinges. Thus against this double mischete we shal finde double remedys: if we not onely in tentaciō dispeiring in our oune strenght & trusting in the beneuolence of christ, do flee for socoure vnto him; but also in our spiritual solacion

of the.xxi. Chapter

solacon humbly cōfessing our awne sin
worthpnesse, immediatly geue him thā
kes for his benefites.

The.xxi. Chapter.

The.xxi. rule.

The twelfte rule is, that whā we of tēfaci
hane auoided the stroke of our on must
emie, we take his weapō frō we al
him, and smite him with his awne swer weape ta
de: so that whan we are prouoked vnto ke occa
uel, we do not oneli abstepne from sin lion of
ne, but therof also take an accasion of vertue.
vertue, grow stōger in courage, know
oure awne weaknesse the better, incre
ace the more in good dedes, and hum
ble oure selues the more in al tȳnges.
And thus shal tentacions be ener the
renewinge of oure holp purpose, and
increace of godlpnesse and veruous
spuinge, thus shal we not onely van
quisse oureemie, but pf he begpne
with us againe afresh, he himself shal
ministre vnto us ā occasiō of godlinesse

The.xxi. Chapter.

The.xxi. rule.

The thirteenth rule is, that in
the conflict and battayle we
D.iii. be bolde

We
must be
bolde, and
after o
ne tēta
cion euer
loke for
another

The summe
be bolde, and behaue oure selues so mā
fult, as though we shulde neuer figh
te more. Neuer theles whan we haue o
uercome, we must alwape after one tē
tacion loke for another, neuer depar
ting frō our harnes, but alwape watch
and kepe oure standing, aslong as we
are in this bodp.

The. xliii. Chapter.

The. xliii. rule.

In to
smallest
fautes
of al
must we
not fa
uoure
oure sel
ues.

The fourtenth rule is, that we
fauoure not oure selues in a
ny one vpr, be it neuer so
smal. For p^r we with Christē hatred ab
horre one, we must nedes abhorre al.
Bea p^r true charite haue ones possessed
oure hertes, we shal indifferently hate
the whole host of euil thinges, and not
flater oure selues so much as in the
leest. For though we cā not as yet pluc
ke vp the whole generacion of vprcs,
neuer theles we must alwape dape by
dape withdraue somwhat of our euell
condicions and euer be addyng som
what to good maners.

The. xliii. Chapter.

The. xliii. rule.

T

The fiftenth rule is, that in the
conflic

of the. xxb. Chapter

conflicte of tentacion we compare not onely the bitternesse of the fight with the payne which folowed the synne, but also the present swetnesse of the sinne that entpceeth us, with the pleasure of the victorie hereafter, and with the tranquylite of mynde that foloweth the same. For as yf we be overcome, then foloweth us a more painful and longer grefe, then we shulde haue had in tyme of fight, yf we had wonne the victorie: Euen so yf we be requerours then foloweth us a more greete and longer pleasure, then was it that caried us into sinne which was overcome. Which thing he shal lightly iudge, that hath had experience of both. Wherefore yf we proue somtyme, what it is to overcome, the oftner we do it, the more pleasaunt shal the victorie be unto us

The bitternesse of the fight must we compare to the payne that foloweth the synne.

Let us proue what it is, to overcome

The. xxb. Chapter

The. xxi. rule.

The sixtenth rule is, to haue ouer we may re mindes so armed afore hand, that though we be fallen in to spaire synne, and overcome, we yet despayre not, but take thereby occasion of greater courage, to waistle more strongly, vnder, to

The summe

come againe quickl^y to oure selues, to take a good hert vnto us, to repaire againe the rebuke and shame of the fal, with new courage and lustinesse of vertue, after the ensample of Dauid, Salomon, Peeter, Paul, etc. whom god, no doubte, suffred to fal, leest we after we are fallen, shulde despaire. Wherefore yf we r^{is}e bp quickl^y with a lusty courage, and go to it afreshe both fearser and more circumspecte, oure deedl^y offences shal grow in us to an heape of godlinesse, while we loue more feruentl^y, that erred afore most shamefully.

The .xxvi. Chapter

The .xxvii. rule.

We
must
exercep^e
se oure
selues
in the
crosse of
Christ.

The seuententh rule is, that against al maner weapons and dartes of our most wicked enemye, we cast the crosse of Christ, and exercise oure selues diligentl^y therein: not after the comen maner slenderl^y repeating the storie of his passion, or honouring the ymage of the crosse, or with a thousand signes of it armpnge about bodie rounde on euery spde, or layeng bp at home some peece of that holy tre or wepinge for sorow that christ suffred

of the .xxvii. Chapter.

so great wrong: but as Ihuelp mebers
of oure head, to mortifie oure awne af-
fections, and so recording the mistery
of the crosse, that yf we be tickled with
ambicion, ashamed to be set at naught
in this world, tempted with envie, with
glotony, with filthie pleasure, with co-
uetousnesse, we conside to what vplea-
nesse Christ oure head humbled himself
how kynde, longynge and good he is eue
to the world: how he drancke eysel and
gal: how ful of veracion and grete all
his whole life was: how pooze he beca-
me for oure sakes. Thus in al tentaci-
ons shal it not be grauous, but plea-
saunt and delectable vnto us, to haue
oppressed our awne affections.

The .xxviii. Chapter

The .xxviii. rule

The eightenth rule is, that whā
any affection moueth us to ini-
quite, we conside the filthinesse
of synne, and the grete dignite of mā.
ffor seynge that in oher trifles we ta-
ke aduise ment with oure selues, re-
ason it were, that or euer we co-
sent vnto the synne, we pondred
well this most waightie matter,
who

We
must
considere
the fil-
thinesse
of synne
the
dignite
of man,
who

The summe

who made us, in how excellent a state we are set, with how exceeding great price we are bought, to how great felicity we are called, how that for mans sake onely, god hath forged the marvellous buildinge of this worlde, brought us in to the company of angels, made us his owne children, heires of immortallite, members of Christ and of his church, oure bodies the temple of the holy goost, oure members the passages and habitacion of god: On the other syde to consider, that synne is the most filthy pestilence and consumption both of the mynde and body: euē that deadly poison of the most filthy serpent, and the prest wages of the deuils most miserable serupce. Thus if we take good advisemēt, we shal se, yt were not wisely done, for a momentany and poisoned litle shorte pleasure of synne, to fall fro so great dignite in to so vile estate.

The. xxviii. Chapter.

The. xix. rule.

The twentieth rule is, that we must still haue in mynde the eternall beneficence of god, and the wickedness of the deuill: namely, the god with what goodnesse almighty god hath

of the. xxix. Chapter.

hath made us, with what mercie rede- nesse of
med us, with what libertie endewed us, god, in
with what tendernesse he daylie suffreth the ma-
and sustenteth us wretched spinners, lyce of
patiently lokyng for oure amendment: the de-
with what iope he receaeneth us when uell,
we turne agayne: Contrarely with how
naturall hate and envie the deuell father
of all mischefe, dyd longe agoo laye
waite to oure health, in to what gre-
uous tentacion he hath cast us, ymage-
ninge daylie to draw us in to eternall
mischefe. Thus beynge myndfull of all
mightie god and his manifolde benefi-
tes, we shal not vnkyndly departe from
so noble, so louyng, and so beneficiall a
father, to make our selues wilfully bon-
de vnto the deuell, that most filthie and
cruell master.

The. xxix. Chapter.

The. xx. rule.

The twentieth rule is, that we for The dy-
get not but allwaie remembre uersite
what great difference is bet- of re-
weene the rewarde of vertue, and the re- wardes
warde of synne. Yea even in this worl-
de are the frutes of the vnlke. For like
as the ende of faith is eternall saluacio
in heauē and the rewarde of synne ever
lastinge

The summe.

lastinge death in hell. Euen so here in this life, godlynesse, bringeth tranquillite and quietnesse of mynde, euē a blessed ioye of pure & cleane conscience, athing more precious and pleasaunt then all the world: And contrary wise a perpetuall greife, vniquietnesse and gnawinge of the mynde (with a thousand other euels) accompanieth sennē and wickednesse, euen in this life.

The. xxi. Chapter.

The. xxi. rule.

We
must be
holde
the mis
ery of
this pre
sent life

The one and twentieth rule is that we cōsidre, how full of greife and misery, how shorte, and transitory this present life is: how on euery spede death lyeth in wait agaynst us, and sodenly catcheth us: how vnseuer we are of one moment of life: how great perill it is to contynue that kynde of life, wher in yf soden death shulde take us (as it often fortuneth) we were but lost for ouer.

The. xxii. Chapter.

The. xxii. rule.

March
what
extreme

The two and twentieth rule is that we fearing the extreme mischefe of impenitencie, pōdre well,

of the. xxxii. Chapter.

well, how few of them which haue pro-
longed their lues in inquite, be truly
conuerted vnto spenne, and with due re-
pentance reconcyled vnto god agai-
ne. Therfore is it mete, that we be pre-
ge monished, do remembre, how easie
it is to fall in to spenne, but harde to tur-
ne back agayne.

mische-
fe folo-
weth,
whan
men
wil not
repent.

The. xxxii. Chapter.

Remedies agaynst certayne vices, &
first agaynst bodely lust.

To resiste the lust of the body, if
we wil be wel weapened, we
must confidre the incōmodities
therof: namely. how filthie & beestly it
maketh us, how momentany and bitter
it is, how it pulleth us frō our good na-
me and fame, consumeth oure goodes,
hplleth the strength and beautie of the
body, decapeth and hurteth healt h, cau-
seth innumerable and filthie diseases,
disfigureth yowth, hasteth age, dulleth
the witte and sight of the mynde, with-
draet us from al honest studies, taketh
awaye the vse of reason. Likewyse
by the hurt that we haue sene other
haue thowth their holuptuous plea-
sures, shulde we lerne to auoyde
the

the incō-
moditi-
es, of bo-
dely lust

The summe.

the same. And aswel by the ensamples of them that are vertuous, as by the greate commodities of chastite, to be pure and cleane both in body and mpnde: Considering to how mani wayne of fices they be subiecte, that put their heades vnder the girdle of filthie lust: how it is alwaye coupled with those sinnes that be greatest and most in nombre, how this life vanissheth awaye faster the smoke, how many that folowe such thinges are, taken awaye by soden death, how sharpe the extreme iudgment of god is, how the iope of a pure mpnde is much sweeter then the pleasure of spume, how greate benefites the lord hath heaped vpon us, and al to make us refrayne from deedlye and mortall pleasures, how he alwaye beholdeth us what soeuer we do or thinke, how greatli, abstynacy and frowardnesse of mpnde springeth of bodely lust, what greate sorow foloweth thereafter: how that the more we are consecrated vnto god, pea the more lerned we be, and the more we haue receaued of his ghyftes. The more burnete, and the more shame is it for us so to abuse our selues, what estate or kind soeuer we be of,

The

of the .xxxiii. Chapter

The .xxxiii. Chapter

A shorte recapitulation of remedies agaynst the flame of lust

In cōclusiō, if we bilde sure frō the enticpings of the fleshe, we must be circumspecte, auoyding al occasions, moderate in eatynge drynkinge and slepinge, absteyne from pleasures, regarde oure owne deathe, beholde the deathe of christ, lyue with such as be vncorrupted, eschue the communication of wanton persones, flee ydle solptarynesse and sluggishe ydlenesse, exercise oure selues in the meditation of celestial thinges, and honest studies specially of holy scripture, geuyng oure selues oft and purely vnto prayer, most of al whan we be tempted.

We must auoide occasions.

The .xxxiiii. Chapter

To resiste the vyce of couetousnesse, we must cal to remembrance the dignite of the estate of man, to the vse wherof almighty god hath created al thinges. And though we possesse riches, yet must we despise them: Yea so farre must we be from al carefulnesse of oure livinge, that we cloke not our couetousnesse with the name

The summe

the incō
moditi-
es of ri-
ches.

me of necessite: but first seke the kyngdome of heauē, & be sure, that he which maketh prouisiō for the lilies of the felde & byrdes of the aire, wil not suffre us to lacke: & as we must abhorre wilful begging, euē so possessing money, we must let no store therby, ner loue it, but be faithful dispensers of it, & of al that god hath cōmitted vnto us: pea though we lese them, yet not to be sorow therfore. For they are but a burthen: and though they be accounted among good profitable thinges, yet are they of the lowest sorte, & helpe not vnto vertue, wherof the riwaide is true honour & not riches: we with pfai. p. frīd shippe, honour or pleasure be gotten, it is but false & fapned. Somewhat therfore shal it moue us the lesse to despze the pf we cōsidze the greate incōmodities of the: namel. p, with hou soze labour & ioperdie they are gotten, with hou greate thought & care they are kepte, with hou greate sorow they are lost, hou they are euē but sharpe thornes, hou harde it is for the riche to entre in to heauē, hou that riches be comeli either vniustly gone or els vniustly kepte, and how that auarice is playne ydolatrie before god

of the. xxxv. Chapter

god, whom no man can please, that set-
teth his hert vpon Mammon.

The. xxi. Chapter.

A shorte recapitulation of remedies
gainst the vyce of auarice.

In conclusiō, if we wil resiste the
vice of auarice, then as we must
discerne true thinges frō appa-
raunt, true cōmodities frō false, so
must we with oure inwarde eyes be-
holde almightie god, who onely satisfi-
eth the mynde of mā. We must reimen-
bre, not onely that we came naked out
of oure mothers wōbe, and shal naked
got hithe againe, but also that this pre-
sent life with al his riches is vncertaine:
therefore shuld we turne oure min-
des frō the corrupte maners of the co-
mū sōte, & rather content oure selues
with pouertie: considering the fearful
woo that christ threatheneth the riche
men of this world.

naked
we ca-
me & na-
ked shal
we go

The. xxxvi. Chapter

Against ambition, or desyre of honour

If ambition beere oure myndes, we spring
must be surely persuaded, that one getteth
of vertue, pryncipally to be honoure, which springeth
of vertue, pryncipally to be the chiefe and onely
gōdly honoure, which is praised of god:

C.ij.

and

The summe

nothing
better,
then a
quiete
meane
life

and againe, that to be no honoure but rebuke, which is geuen of an vngodly persone for an vngodly persone for an vn honest thing. For the more honoure we discerne, the lesse we desyre it, beinge content with the consciēce of well doinge. As for the honours that the common people desyre so greatly, they be but vayne, because that as they geuen of them that put no difference betwene honestie and dishonestie, so are they geuen oft for meane and filthy thinges, and that to the vnworth. Now if any honoure be geuen vnto us, we ought to referre it al vnto god. Therefore like as nothinge is more full of prickes, cares, perils and sorowes then the life of greate men, so is nothing better then a quiete meane life. For seeinge al honour is coupled with greate charge, better it is for us humbling oure selues, to be partakers of mercie, then by ambition to be excluded from the secoure of grace. Wherefore if the ensample of Christ sticke fast in oure myndes, we shal lerne the better to despise al worldly honoure, and to reioyse vniuersally in the crosse of christ. For if we be despised of god, and abhorred of his angels, what good

of the. xxxvii. Chapter.

good shal wordly honours do vnto us

The. xxxvii. Chapter.

Agaynst pryde, or swelling of the
mynde.

We shal not swell in our myn-
des, pf we know ourselues, and
accompt what good thinge so
euer we haue, to be the gifte of god and
not of us, ascribving alleuel onely vnto
oure selues. We must remembre, how
filthie we were conceived and borne,
how naked, nedp, wretched and misera-
ble we crepte in to this lighte: how ma-
ny diseases, chaunces, combzaunce, gre-
fes and troubles this wretched body is
in daunger vnto. For a surer profe of
incurable foolishnesse and lack of vnder-
standing is not, then pf we stand great-
ly in our awne conceate. Wherefore pf
for honour, beauty, conyng, or any such
thing, we be moued vnto pryde, the best
is to humble oure selues before god,
and to confidre oure awne deformities.
In conclusion it shal chesely restrapne
us from pride, pf we pondre well, not
onely what we are in oure selues, how
filthie in oure birth, and as a buble of
water in all oure life, pea euen wormes
marie whā we dye, but also what Christ

we must
know
oure sel-
ues.

we must
confidre
our
awne
deformi-
ties,

The summe

became for us.

The. xxxviii. Chapter.

Agaynst wrath and desyre of reuengeaunce.

Wrath
is a chil
dys
tyuge.

When greife of the mynde mouet us to be auenged, we must remembre, that wrathe is no manlyuerse, but a very childlike, feble and hile thing is it to desyre vengeance. As for another mans folp, we must litle regarde it, yea and beware, lest in auenginge his lewdnesse, we become lewder oureselues: for by reuenginge is no iniury eased, but augmented: And the longer it endureth, the more incurable it is: But softnesse healeth it, and of an enemy maketh a frende. For no man can be hurt of us, excepte we will, or excepte we folowe the greife of oure owne myndes: Yea we will not sticke to forgeue him, yf we thinke not scorne to confidre the infirmitie that moued him to offende us, or yf we will do any thing for loue and auctorite of the person, or compare that his offence with his former benefites, or confidre how sore and oft we oure selues trespasse agaynst god, who shal euen as much forgeue us, as we remytte vnto oure brethren:

of the. xxxviii. Chapter:

Then: Which thing yf we do, it is a rea-
sonable waie to obtayne remission of our
synnes, then for absolution to come to
Rome, to sayle to. S. James, or to bye
most large pardons. Wherefore by the
ensample of Christ that suffred so much
for us beynge his enemies, we shulde
swage our awne myndes, and pardon
other men, yea eue the vnworlpy. And
though we be angrie and greued with
another mans vyce, yet shulde we loue
the parson, and not harden our myndes
agaynst him, but agaynst wrathe: beyn-
ge so temperate in oure selues that we
suffre not oure awne affections to rule
us, but ouercome euell with goodnesse,
malice with kyndnesse: which is euen to
folowe the partite loue of Christ Iesu.
For as it is the proprietie of a wise man
to suppress all displeasure, euen so to
folow the appetite of wrathe, is not
the poynt of a man, but plapnylie of bee-
stes, and that of wilde bestes: which
thing we shal, evidently perceaue, yf
we beholde oure awne countenaunce
in a glasse, whan we be angrie.

In conuersion, to what euell so eue
we perceaue oure selues to be spirittually
enclined or liued, whether it be through

E. iij.

vyce

The summe.

Oure
mpndes
must be
armed
with
prayer
with ho-
ly scrip-
ture, and
with ex-
amples
of holy
men.

byce of nature, custome, or euell bringin-
ge vp: Agaynst the assaulte of such ene-
mies, as agaynst the byce of bacbtyng
filthie speakynge, couyse, glotony, and
other like, ther must be certayne rules
written in the table of oure mpnde,
which for forgettinge must now and
then be renewed. And we as Chyistes
soulespours must haue oure mpnde ar-
med long afore hande with prayer, with
noble sayenges of wise men, with the
doctrpne of holy scripture, with ensam-
ple of deuoute and holy men, and speci-
ally of Chyist. And in what persones
so ever we find or perceaue the ymage
of Chyist, with them to couple oure-
selues, withdrawing us from the
company of other, and making
our speciall and familiar
aquapntaunce with
holy S. Paul
and his doc-
trpne.

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